
The Liberal

CONTENTS

The Inventory

Book Chats

Three Poems

"The Reality of The Spiritual"
—A Sermon

The Woman's Club

The Men's Forum

The School of Religious Education

The Temple Club

The Chorus Choir

Church News

Published monthly by

The Peoples Church
CHICAGO



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Designed by J. E. O. Pridmore, Architect

SCHMIDT BROS. CONSTRUCTION CO.

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THE LIBERAL

Preston Bradley Editor
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Vol. 2

Chicago, Illinois, January, 1926

No. 10

THE INVENTORY

The other day I visited a hardware store on Broadway. The clerks were as busy as I have ever known clerks to be but they were not waiting on trade, for I was the only customer at the time in the store. The manager informed me that they were taking inventory. They were determining the actual value of the stock in the store. He informed me that every year each business concern does the same thing. The greatest care is exercised that the physical value of the stock might be accurately determined. Only by this process is the condition of the business established. The business world makes its inventory in the beginning of the month of the new year.

As I walked back to my study I thought of the achievement of Henry Drummond by utilizing the process of analogy. Drummond found in the spiritual world an analogy for every law in the natural world. By a similar procedure I thought of the analogy between the business world and our spiritual development.

The New Year is the occasion in the ceaseless coming of the years when we become aware that time is rapidly passing. It is a time of retrospection as well as prophecy. When one is at all in earnest about this matter of living it is impossible to go on into a new year without looking back over the old. We remember our plans, dreams and ideals when the year was young. We remember the resolutions we made most of which were broken before the year was out of its swaddling clothes. Now we have come to another year. We stand once more upon the border of the Land of Beginning Again. It is a good thing to realize our

short comings and to be aware of our failures—but it is not a good thing to face a new year with the thought predominate that because we failed last year we probably will find defeat in the year ahead. Never carry your failures into the new year. They do not belong there at all. It is a very serious mistake to associate ourselves too closely with our past. That makes life assume the characteristics of a treadmill. And life isn't that.

The inventory is necessary. We determine our spiritual health through the accuracy of determining just where we are at. There must be a willingness to face the situation frankly. There can be no false valuations and have our inventory mean anything. We must be honest with ourselves and with the conditions we find. The way of progress is assured by the fidelity of our inventory. If we have been dissipating our energy and devitalizing our powers by a useless expenditure of effort along worthless lines our inventory will faithfully reveal the condition. The remedy is then up to us. Moral bankruptcy is assured if we do not reorganize and readjust our life. If the will has grown flabby and passive and the imagination has been poisoned our effort to salvage life will be difficult and arduous. But it can be done. After all very few people ever deceive themselves. In their own inner heart they know the condition. In those moments away from the glamour of the world and glare of associates they look into the secret springs of life and know what lingers there. Everyone has very definite knowledge about them-

selves. They are well acquainted with themselves.

Whenever there is born in a human heart the desire to be something finer and better the way becomes illuminated. It may be a long hard wearisome struggle but victory waits at the end of the trail.

At the beginning of another year the idea of an inventory is a common possession. It would be rather dull in life if there were no markers along the way. The New Year is one of life's markers. After we have passed a marker it is useless and futile to keep going back in our minds along the way we have come. Our way is forward. Through our inventory we have carefully determined the exact condition of our spiritual assets. Let us begin from here. There is a law of progress. Let us discover the law and by placing ourselves in obedience to the law have the certainty that we are progressing and developing. Let the "dead bury their dead." The chains of the past cannot bind us. It is never what we have been but what we are becoming that gives personality to life.

There are three things which I think we all need to face the future successfully. The first is sincerity. A word which speaks for itself. This is the first and ever present test. By it we stand or fall. The world will give heed to us only if we ring true. One false note and we are doomed. Let us so order our lives that whatever else they may say about us—they cannot say we are insincere. As long as they know we are sincere just that long will they respect us. The next great need is courage. There are times in every life when failure comes

only because we could not keep up our courage. If we could have held on just a little longer all would have been well. It takes courage to live life heroically. The sort of courage which refuses compromise or surrender but just grits its teeth and fights on. I have found much help at times in that quotation from the Wayside Pulpit. — "When you come to the end of your rope, tie a knot in it and hang on." That is the courage I mean. Failure comes only when we admit its presence. The third companion we need on our pilgrimage is patience. This is a hurrying age. In my daily walks through Lincoln Park I sometimes wonder as I see the automobiles go racing along what all the rush and fury means. We are in an automobile age and life is being forced to adapt itself to the automobile schedule. It is doing something to our souls. We are developing a condition of always being in a hurry. The case is becoming chronic. We want to see results immediately. Religion is being inoculated with the virus. So is education and government. Let us have more patience. Poise is always indicative of reserved power. Let us learn—to wait.

To you who read these lines I extend my deepest appreciation for your assistance and interest in the year that has just written itself on the tablet of time. For the year which is to come I extend the depth of my good will that you may have the very finest year you have ever known. Neither one of us can have our best year unless we help each other. Life is a mutual affair and "no man liveth unto himself alone."

BOOK CHATS

The age in which we live is a very changing and somewhat vascillating one. There is very little stability anywhere. This being true it is not strange that the tempo of the time is reflected in our literary products. The creative artists are always the first to react against the age. They are sensitive to the conditions and reflect the spirit in their creations. I feel, however, that there is evident a tendency of stabilization at work. Because of this I think that in the year 1926 there will be written far better and more permanent books than have been given us in 1925.

Let us look at the fiction of 1925 a moment. What is the best novel of the year? Well, of course, that will remain a matter of individual opinion. Yet there are definite standards by which the excellency of a work of fiction is determined. If one is to heed the opinions of the critics almost every novel published was the best. Critics seem to study carefully all the adjectives which designate the superlative in their anxiety to herald almost every new novel as a masterpiece. The jacket covers of the new books are masterpieces in exaggeration. The world is overflowing with masterpieces if all they say is true. But we know it isn't!

The list of the 1925 novels is too long to print here but probably the following constitutes the outstanding books. "Arrow-smith," "The Constant Nymph," "Drums," "Thunder on the Left," "Glorious Apollo," "The Smiths," "Possession," "The Professor's House," "Barren Ground," "Dark Laughter," "Manhattan Transfer" and "Passion and Glory". There are hundreds of others. As far as I am concerned only two of these books merit any claim of immortality. The first is Christopher Morley's "Thunder on the Left" and William Cumming's "Passion and Glory". When the

historian of tomorrow discusses the literary offerings of the past year I think he will give serious attention to these two books. To me the rest are already stricken with oblivion. "Drums" will probably be remembered as a fine historical novel and must take its place as one of the outstanding books of the year.

The critics during the year were very busy and we have some splendid sincere workmanship in this line. H. L. Mencken, Henry Seidel Canby and Van Wyck Brooks have made some real contributions and have shown the way most clearly thru the maze of literary offerings. Mencken, himself, is now being analyzed for our profit. Dr. Isaac Goldberg has written a book about Mencken as has Mark Van Doren. Mencken is a challenging figure in contemporary criticism and one of the most virile writers in English today.

Probably the finest offerings in poetry were the revised edition of Louis Untermeyer's anthology, and Lew Sarett's, "Slow Smoke". Witter Bynner also contributed a very interesting volume entitled "Caravan". Amy Lowell's posthumous volume "What's O'clock" must be mentioned among the poetical contributions. Edwin Arlington Robinson published "Dionysius in Doubt" and Hervey Allen gave us "Earth Moods." Maxwell Anderson who was a co-author of "What Price Glory" has also collected his poems which have been appearing in various places into a remarkable volume entitled "You Who Have Dreams." This is probably the most individual contribution to American poetry of the year. It deserves a place in the library of every poetry lover. It embraces a consideration for thought and form in poetical production without sacrificing or ignoring the modern tendencies.

We await the New Year in lit-

erary achievements with exultant anticipation. The men and women of literary ability are the true interpreters of the age. We find ourselves in their pages. Some are leaving our shores and making new contacts in the remote places of the world. Some have wearied of our mechanistic machine age and are going to the more romantic places in the world. Some are establishing their hearts among the remnant of our primitive peoples who have not been deeply influenced by civilization. They are pilgrims and wanderers looking for color, light, shadow and reality. It will be interesting to have their reactions.

The great American novel remains to be written and probably will always remain but a dream novel. The diversity of our life and complexity of our social and

civil structure forbids a definiteness of expression which could adequately be termed an American novel. We are still a young nation with all the vices and virtues of youth. But we will grow up and in a few centuries more someone may write a great American novel.

The great printing presses are already at work on the books which are to come in 1926. Let us not be swayed by their popularity or stampeded by the extravagances of critics but carefully choose and decide for ourselves. It is better to know intimately one good book than to have only a speaking acquaintance with a library. We wait patiently for the good book in 1926, and Good Lord, give us, discernment that we may recognize it when it comes, is my prayer.

THREE POEMS

At the service of the Peoples Church on the last Sunday of the old year I read three poems. Having had many requests from the radio audiences and others asking me for copies of the poems, I am printing them here to meet these requests.

The first poem entitled "Growing Old" was sent me by that fine actor and splendid gentleman, Mr. William Hodge. The second, "A New Leaf" was given to me by my dear friend of over twenty years, Mr. Henry Clark, who has used it many times in his own lecture work. The last poem, "Where Everybody's Happy" was sent me as a Christmas greeting by my friend, Dr. D. A. Moses. The unusual thing about these poems is that I do not know the authors. If any of my readers know who wrote these poems I will be deeply grateful if they will write me. Following are the poems:

Growing Old

Let me grow lovely, growing old,
So many fine things do—
Laces and silks, ivory and gold,

Need not be new.
There's healing in old trees
Old streets a glamor hold
So why may not I like these
Grow lovely—growing old.

A New Leaf

He came to my desk with trembling lip—
The lesson was done.
"Dear Teacher, I want a new leaf," he said
"For I have spoiled this one."
So I took the old leaf, soiled and blotted
And gave him a new one all unspotted
And into his sad eyes smiled
"Do better now, my child."

I came to the Throne, with a trembling soul—
The old year was done.
"Dear Father, I want a new leaf"
I said
"For I have spoiled this one."
So he took the old leaf, soiled and blotted
And gave me a new one all unspotted
And into my sad heart smiled—
"Do better now, my child."

Where Everybody's Happy

There's a town called Don't-
You-Worry,
On the banks of the River
Smile,
Where the Cheer-up and Be-
Happy
Blossoms sweetly all the while;
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Pa-
tience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city

At the foot of No-Fret hill;
There are thoroughfares delight-
ful
In this very charming town,
And on every hand are shade
trees
Named the Very-Seldom Frown.

Rustic benches, quite enticing,
You'll find scattered here and
there;
And to each a vine is clinging
Called the Frequent-Eardest-
Prayer;
Everybody there is happy
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River-Smile.

"THE REALITY OF THE SPIRITUAL"

A Sermon by Dr. Bradley Delivered in The Peoples Church, Sunday
Morning, December 13th. Stenographically Reported.

The theme very naturally di-
vides itself into a great many
parts. These parts must all be
correlated into definite relation-
ships to establish the identity of
the whole. If there is such a
thing as the spiritual conscious-
ness, if it has definiteness and is
sufficiently locative so that we
can delegate to it reality, what
are the processes by which we
can find the reality of the spir-
itual? We find the way long and
arduous for the achievement of
that realistic conception.

I use the word "metaphysics"
with a great deal of hesitation,
because like the word "psycholo-
gy" it has been misused by pseu-
do thinkers to the extent that
there have become identified with
it some very bad associations.
Very frequently do we find an
element of glibness about the
way people discuss the question
of metaphysics. They give no
evidence of a long careful prepa-
ratory study. To know anything
about metaphysics requires tre-
mendous discipline, a discipline
which involves not only our
minds, but a discipline which in-
volves everything with which life
is associated. There are those

who are so completely immersed
in the business of living life that
they find themselves surrounded
by all sorts of associations and
have all sorts of experiences
which have the tendency to keep
life on a low plane, yet because
good is the natural thing and be-
cause at heart all of us have the
elements of idealism, because the
passion to be better than we are
is co-existent with the throbbing
of life itself, we find ourselves
frequently so enmeshed and so
embittered with our reactions of
life that the way out seems very
indefinite and quite at times im-
possible.

It seems to me that if religion
had anything to warrant devo-
tion, if there is anything at all
to this whole question of religion,
if it was worth your time and
mine, if it is worth anything at
all, its only value lies in its in-
spirative genius to reconstruct
ideals in life. That is the pur-
pose of religion. We cannot
straighten out our lives, my
friends, until we have a recon-
struction of our ideals in life
which is in turmoil and tempest
tossed; there is no way out until
that life has suddenly been

brought to the awareness of the need of a reconstructed ideal. When life goes wrong it is largely because our ideals were wrong. I am not so sure but what I am almost justified in saying that when life goes wrong it is entirely because we had a wrong center of emphasis. For, after all, life possesses that strange faculty of ultimately bringing into actual experience those inner ideals that have been the background of our motives. We always sooner or later leave our thought-world, sooner or later dreams come true, always. And the tragic experiences in life are all because we were not straight in our ideals. We lacked that virility of devotion by which we could live on the standard of our ideals.

Life becomes victorious only in proportion as our ideals remain unimpaired in our vision of them. The great turmoils and complexities of life, those lives that are all off the center, lives that just get out of one tragic thing into another, lives that just seem to run riot, with all sorts of wrong emphasis, such lives are only limited due to the lack of idealism. Sooner or later we are going to be that which we are in our thought-life. The impressions and the pictures that have gone there are going to hang in the art gallery of life.

And it seems to me, my friends, if such is the truth, and I verily believe it to be the truth, that you and I must take cognizance of just where we are in this matter of the dictatorship of our idealistic spiritualistic world.

When we trace the philosophy of this idea of the reality of the spiritual, we have to begin almost at the very beginning of the origin of the religious consciousness itself. For man developed a consciousness of realism of spiritual nearness at the same time he developed a sense of his moral responsibility.

There seems to be a continuity between these two viewpoints that cannot be ignored by the rational philosopher who is try-

ing to point a way out of the difficulties I have mentioned.

Every religion has had something to say about the reality of its spiritual appeal. There have been no religions in the world that have been preeminently moralistic to the exclusion of the spiritual vitality. There is some relationship in your life and mine, something, that while we may have a very high consciousness of ethical idealism of our obligation to our neighbors and our friends and our loved ones, and we may have a very lofty standard floating over the breezes of activity in our lives, and we may have a superdeveloped ideal so that our consciousness becomes a very definite factor in the regulation of our morals—we may have all this, and yet we do not have it to its fullness and we do not experience life with the completeness of enjoyment or fulfillment which comes when all this is accentuated by an understanding of a comradeship between yourself and the spiritual realities that are the background of all progress.

Now the ancient religions of India have had much to say about this matter, and much of our modern psychology in regard to the reality of ideals has only been a re-statement of some very old Hindoo truths in new lights.

One of the most fascinating books, one of the most interesting books that I have read for a long time is Count Keyserling's "Travel Diary of a Philosopher." Those of you who have had the exquisite pleasure of bringing your minds in contact with this strange picturesque mind of Count Keyserling, who has to an unusual extent the ability of interpreting for others the psychological reaction of his own life, will understand what I mean. There are the types of thinkers who deny that there is any such thing as a psychical background of life, but they are rapidly becoming passe in the light of more recent research in the laboratory of the spiritual. But there are those

who maintain that there are no really psychical influences at all; that we are deceived about this matter, and tragically deceived. Count Keyserling in that first volume treats almost exclusively of the reactions upon his own thought-life and his own spiritual personality; a familiarity of seeing worked out pragmatically in human associations the philosophy of many of the minds of ancient India. And underneath all of it, everywhere, you cannot help but trace that the reality of this spiritual similitude that exists in all religion. Its reality is apparent to every observer and to every student.

We cannot express life in terms of its highest without devoting ourselves to the highest ideals of life. And no one yet ever saw an ideal. Ideals are not measured things. No one yet ever saw a thought, and yet thoughts are real. They are real. Thought by no standard of materialism can be ascertained; spiritual idealism by no standard of science can be ascertained. No microscope, no telescope, no theory, no formulae, no measurement, no weight, no color, no vibratory oscillation evidencing electronic or ionic associations, nothing, it stands the eternal nothing as an ever-present something. And this reality of the spiritual and the thought world leads us to associate mind and soul into one association that to the honest metaphysician stands out very vividly and very truthfully. No reality by the standards of man. What then is the standard by which these psychic inner experiences and ideals dominate our lives? Every day that I am in Chicago I walk over to our new building there on Lawrence Avenue. I stand there and for a moment watch the workmen. They don't know who I am. I suppose they wonder what my business is. But I stand there a moment and watch the workmen and I am seeing it bit by bit, girder by girder work toward completion. But long before those steel girders were

there they were in my mind; long before the brick and mortar and contracts and checks, long before anything which you see today for our church it was all in my mind; and these years have been dream-years, and I dare one of you to say that they were unreal! My church and yours was built in the places of my secret self before it ever could adorn the city.

I rode Friday afternoon from the South Side and I took that outer highway, the South Park Highway, for the first time. Coming down it was foggy and misty, very misty, and a strange, weird personality took possession of the sky line of Michigan Avenue. A fog settled down and every building became a phantom building—every building looked as though it were made of clouds. And if one had only seen it for the first time one could very easily say, "Ah, a perfect mirage!" But it was not. In every building there were thousands of working struggling, competing men and women. The heart throb of reality was there, and I knew it.

I remember once in Switzerland I went to Interlaken. I wanted to see if I could see that rare sight of sunset over Chamoni. I was unfortunate. I had crossed Europe to see a great blanket of gold laid down by the fingers of Beauty, and all we saw was the darkness deepening in the fog and mist that covered up the heights of Chamoni.

Was there no mountain there because I could not see it? Must the only evidence that we can accept in life be the materialistic mechanistic theory of the scientist?

Friday of this week I spent two hours with Bishop William Montgomery Brown. The Bishop who has just been—but what shall I say? I think I better say "honored" by the house of bishops of the Episcopal Church (Applause), I listened to him for an hour, and then I took luncheon with him, and we talked together.

Now you see Bishop Brown, who is a scientist and accepts the

verdict of science, but has never lost the spiritual concepts that are associated with the great facts of life. He is simply spiritualizing life; he is taking the physical universe, revealed by the telescope and the microscope, and is spiritualizing it, sublimating it. How does he do it? He does it through symbolism. Bishop Brown is a pronounced symbolist. He finds a certain esthetic reaction to his soul by his devotion to the symbolical interpretation of the orthodox concepts of religion, but he has not lost the reality of the spiritual.

And it seems to me that the whole mission of life and the whole beauty of life is enhanced if by some method we can find a way in which we can sublimate life, spiritualize life. And I have come to the conclusion that we can do it, but not until we first have a very, very deep understanding of the reality of spiritual processes in our lives, and then adjust our relationships to those spiritual processes for the development of fine and splendid personalities and lives. This is the secret and the key to success! That is all there is to this great struggle and this great conflict of life.

Why, my friends, what is it worth? What is it worth just a few years between two eternities, with no knowledge from the one and only hope toward the other? With a little thing which we call Time, cemented here together in a plane which we call Space, with the whole Life Urge, billions of years! billions of years in the making. And you and I, some of us longer, some us shorter,—thirty-five, forty, fifty, sixty, seventy-five, eighty, sometimes ninety,—ninety years! and mystery again! What is it all about? What is it all worth?

Well, my friends, I have come to this conclusion that if it is only flesh dwelling with swine and destroying our bodies by the viciousness of lust and weakening our brains by the dissipations of energies; if it is just money and

wealth and light and music, pleasure, waiting for the morning of accountability, when youth has fled and beauty has gone and haggard cheeks and dull eyes and wrecked bodies is all that is left with our little fling of life, then it is not worth it at all; if it is only the flesh-pots; if our companionship must be the companionship of swine, with no touch of idealism and beauty, with no grandeur, with no sublimity, then it is not worth it; then our lives will increasingly become broken lives, and the awful, awful, a wful moment of accountability will come, when the bill is presented and must be paid, with no extension, and we look at life and cry—the lights have all gone out, and it is dark, and the wine has become gall, and the light-hearted friends have turned into mocking hissing spectacles and they are laughing at us and glorying in our defeats, and then, then that which calls us unto ourselves, that which suddenly reveals the tragedy of it all, that is SPIRITUAL REALITY, THAT IS GOD!

And when you are all through with your science, when you are all through saying there is nothing in the universe except atoms and molecules and things, that the only reality is the reality of matter—no greater fallacy. The difficulty here is not that matter lacks identity. Not at all. But that matter lacks power. It is a far different thing than lacking identity, lacking power. Matter possesses identity, but it does not possess power. This desk will remain here until it is removed after this service. It has identity; it does not have power. And let us not delegate to matter, power; let us keep control of matter by the reality of the mind. Which is precisely the metaphysical position that so many people stumble over who are not thoroughly grounded in the philosophy just here, but we can see the relationship which exists between this great triune man. We first become conscious of the reality of

the spiritual, and then, as suggested by Henry Churchill King, we must correlate that element of the spiritual with our own highest thought about all the universe.

There is nothing here that is incongruous, my friends. I am not speculating this morning in my appeal for you to reconstruct the ideals and to re-establish a spiritual reality in your lives. I am not being unscientific in the presence of my rationalistic brethren. There is not one of them but would have to acknowledge the power of the unseen influences of life, love. Whoever saw love? We see love's administrations; we see the results of love; we see the operations of love, but whoever saw love?

My friends, the only realities that we have are the spiritual realities, for the spiritual realities are the realities which make evident all the rest of life.

How long could I stand here with this body of mine, with a brain and heart pumping its way, as I can feel it now; pumping its way until I can feel the pressure in my temple as I speak in the intensity of this thinking? Why, what would it be if the things you cannot see, if the life principle were suddenly to be snapped and there should be a disturbance of a brain cell, or in the circulation of the blood, some clot would form upon my brain and I would fall here and be the rest of my life a dribbling idiot. What would you say? Could you anchor to the physical? Has anything changed in my body? What would you say? Why, the only thing that could be said, there was a disturbance. There was a disturbance which had a vital influence, an influence back in return on the reality of the life force, and when that life force was disturbed the body could not work in harmony. And as soon as the thought life and the physical universe are purified by a sublimation of spiritual idealism; the body and soul and the mind in the divine trinity of Spiritual

Truth shall be the Temple of the Spirit of God, and Victory is assured,—victory over the body, victory over the flesh, victory over the vicious influences of life, in the sublimation of life in Life, and it only can begin when you sense the reality of spiritual vitality.

The way? Oh, how could I show you the way? I cannot show you the end because I am only upon the way myself. It is one of those things in life that we must be partners together in; we must go together. No one is very far ahead of the rest. We are all learning, struggling, failing, falling,—all of us. But there is a way. How can I make you see the way, those of you who have lost it? Those lives out there that this service is going to through the air. I see you seated in your homes; I see you by the firesides; I see you in the little churches in Shelbyville and in Wisconsin; I see you in the prairies, I see you sitting around the stoves out at the crib in the lake; I see you everywhere, this great big unseen audience. And how can I today show you the way and say something that shall help you on the way?

And you here. Why are you here this fine audience this morning? Why have you come? Isn't it because you are just a little bit tired and weary and lonely; and isn't it because life is not speaking in its fullness? Isn't it because you felt that perhaps something in the service would help and help mightily for the week?

Whatever it is, let us find the way. Let us find the cleansing way after we have saddened ourselves and made sordid our lives by the contacts with the stench and slime of life, let us find a way, and I know of no better way than quietly, alone, all by yourself, where there is no one to see or criticize, quietly look out with the eyes of the soul into this that you have made of life and to the God of things—not as they are. No. No, Kipling was not right. Not to the God of things

as they are. No. There are some of us that could not stand the God of things as they are. We want the God of things that can be. Look to the God of the future. And work your way into a reconstruction of your ideals. That is the place to begin. And say "Why haven't I been lifted up? Well, there is something wrong with me. There is not something wrong with my little world. There is something wrong with me, with my mental life. This thing is only beginning to express that which has been a hidden secret, and now it can be a secret no longer." It is going to be straightened out by the reconstruction of your ideals. And when that comes beauty comes, love comes, and you will be surprised how life will adjust itself. Old friends will smile again; hands that you have not clasped; riches will flow; life will straighten out for you; life will straighten out for anyone who stops anchoring to the anchorage of materialistic and atheistic philosophy and anchors to the spiritual reality of the unseen universe that controls in the end; when cobwebs shall grow across

the doors of the laboratory and that glittering array of gigantic genius that it has given us and wrested the secrets of nature, have all found the end and cannot put their finger upon the spark of life; when they acknowledge their failure of the mystery of Life and Truth, Beauty, Love, Honor, Kindness, Goodness — these will shout the triumphant hosannas of Victory, and what the materialist could not do, the spiritually minded soul will accomplish in the world.

To be spiritually minded is peace; to be spiritually minded is love; to be spiritually minded is success; to be spiritually minded is beauty; to be spiritually minded is life.

And the classic example was in the character and personality of Him who said "I am come that ye might have life and that ye might have it more abundantly."

The abundant life, the enriched sublimated life, this is yours if you will reconstruct your ideals.

Set your mark high, and fight with Truth by your side and battle on and the only verdict will be Victory.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

"May we not say that the higher we pitch the object of our life the greater becomes our anxiety for its achievement?"

—Principal L. P. Jacks.



Madonna with Angels.

Colyne de Coter, Artist.

THE PEOPLES CHURCH

Pantheon Theater
4650 SHERIDAN ROAD

Sundays—10:30 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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Published monthly by The Peoples Church.

Preston Bradley Editor
Grace Thayer Bradley.....

..... Associate Editor
Mrs. P. E. Goold Subscription Mgr.
5035 Winthrop Ave. Sunnyside 6095
Wm. Saunders Business Mgr.
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REGULAR EVENTS

School of Religious Education —
Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel; Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

There was no lack of Christmas spirit in the Peoples Church and all of its branches. Not only did each organization have its own holiday party, but the main thought in all of them was the desire to bring cheer into the by-ways where the salutation "Merry Christmas" is a mockery. The collection taken in Church for the Philanthropic Fund and donations sent for the same purpose together with the generous assortment of provisions assembled at the "pound parties" held by the Woman's Club and Temple Club, as well as clothing and toys, enabled the Philanthropic Dept. to make a real Christmas for many needy families. The ladies of the Woman's Club worked all day Dec. 24th packing baskets to overflowing. Before night they were all delivered thanks to several cars donated to do the work; and many homes felt the warmth of fellowship expressed in well stocked pantries, and many little hearts knew the joy of not being forgotten by Santa Claus. The "B. B. Class" in Sunday School gave valuable assistance in delivering the baskets and bundles. In fact everyone was eager to lend a hand. The best of it is that the Philanthropic work does not sparkle at Yule-tide and then hibernate till next December. After investigating the need of worthy families and individuals we assist them throughout the year. Therefore every donation given to this work is used to the best advantage. Every dollar does two dollars worth of good! A big investment! Help us keep it up!

Dec. 21st at the morning meeting in Channing Hall Dr. Henry Clark gave a delightfully interesting address on "Chicago's Far Reaching Influence." Carols were sung by our Trio—Elizabeth Thomas, Lacey Winn and Vera Wynn. After luncheon Santa Claus (impersonated by the inimitable Mrs. Paul Megelin) read from a long scroll each name and

presented a gift with an appropriate epigraph from a large red bag under the Christmas tree. There was much fun and merry-making over the gifts. The morning was one long to be remembered, and the afternoon one never to be forgotten! Jan. 4th the subject of the Educational was "Chicago as a Music Center" with Mrs. C. M. Whitaker as chairman. Jan. 11th Dr. J. M. Thomas will lecture on "The Poetry and Literature of Wales" at the Edgewater Beach Hotel. Jan. 18th The Club Members will visit the School for Crippled children.

THE MEN'S FORUM

The outstanding event of the Forum for the month of December was the address of Mr. Henry Clark of the American Civic Association, on the evening of Monday December 21st. The subject of the lecture was "The Social Significance of the Florida Migration." Mr. Clark had just returned from a three months' lecture tour in Florida and presented his subject in an interesting and authoritative manner. Channing Hall was filled with men of the Church and community. The subject matter of the speaker inspired some very unusual questions from the audience. As soon as the President, Dr. R. W. Lee, opened the meeting for discussion there were several men anxious to be heard. Some very heatedly criticised the situation in Florida and others defended it. The question kept the speaker busy long after the hour set for adjournment. Mr. Clark is an ideal forum speaker and most graciously handled every inquirer. From every standpoint it was one of the most interesting meetings ever held by the Forum.

The Men's Forum is strictly a Forum. Only recognized leaders are invited to speak. The type of men interested demands a high standard of the speakers. The Forum invites the men of the Church and city into membership. An opportunity is always given

after every address for those present to ask questions or make a contribution to the subject. Three minutes are allotted each speaker. Another interesting evening will be on January 18th. Members will receive a mailed notice of the program. Details will be given from the pulpit. The Officers of the Forum will be glad to give information at any time concerning the Forum and its work.

At the January meeting of the Forum Dr. Peccini, of the University of Chicago, will lecture on "The Electronic Theory."

THE SCHOOL OF RELIGIOUS EDUCATION

December was a busy month for the teachers and pupils of the Church School. From the beginning of the month all were working for the Christmas entertainment and Christmas Tree which the school gave on the evening of December 22nd. Extra chairs had to be provided for the audience and several had to stand thruout the program. The party was held in Channing Hall. The program was most enjoyable and unusually artistic. The recitations were admirably given and a playlet "All Through the Year" was enthusiastically received. The playlet was produced under the direction of Miss Doris Van Harlingen who is musical director of the school. The play was written by Mr. Edward P. Van Harlingen.

The following members of the School were in the caste: Charles Thomas, Donald Robinson, Lucile Estes, Bud Estes, Mary Steman, Edward Thayer, Hadley Smarr, William DuBois, Helen Haffler and Garfield Francis. After the program the orchestra furnished music and the young people enjoyed dancing.

The Church School is doing a splendid and most necessary work. The staff of teachers is unusu-

ally competent and is meeting with fine cooperation from the parents and students. The class of boys which is taught by the Superintendent Mr. A. W. Fuchs, is spending the winter studying biography. The characters being studied were chosen by a vote of the class.

The school meets every Sunday morning at 9:45. The officers invite the parents to familiarize themselves with the work being done. A trained kindergarten teacher is employed to keep the younger children interested during the hour of the regular church service. Parents desiring to attend Church may leave their children at Channing Hall during the service.

THE TEMPLE CLUB

The Temple Club is having the most active and interesting year since its organization. The young people of the church who comprise this group are active in their club work in a most helpful way. They have been meeting every other Sunday evening at six thirty in Channing Hall. They have also been holding their regular week day meetings. The Sunday evening meetings have been very largely attended and a splendid interest is maintained. The club held a Christmas party and brought donations for the Christmas Boxes which were distributed by the Philanthropic Department of the Church.

The next big event which the club is planning is an evening of dancing in the Grand Ball Room of the Sheridan Plaza Hotel on the evening of January 30th at 8 o'clock. The tickets are two dollars and a half per couple. The proceeds will be used for the Building Fund Pledges of the Church. The young people of the Church are invited to become members of the Club and participate in the activities.

—E. E.

IMPORTANT NOTICE

Getting out The Liberal is no picnic.

If we print jokes, folks say we are silly.

If we don't, they say we are too serious.

If we publish original matter, they say we lack variety.

If we publish things from other papers, we are too lazy to write.

If we don't print contributions, we don't show proper appreciation.

If we do print them, we are accused of filling up with junk.

Like as not someone will say this isn't original.

It isn't.

THE CHORUS CHOIR

The Chorus Choir under the direction of Mr. Dewitt Durgin Lash has had a very busy month. They have been doing some special work at the Sunday services and have also made several other engagements. Christmas Eve they sang Christmas Carols in front of Dr. Bradley's home and later visited the home of the President Mr. C. K. Anderson. On Christmas Day they gave a concert for the inmates of the States Prison at Joliet, Illinois. On New Year's night they broadcasted a special program from Radio Station W. I. B. O. Chicago. The Junior Choir assisted the Chorus Choir at the Christmas Service. The White Robed Juniors and the Chorus Choir in their gowns make a very beautiful and effective scene as they come down the aisles to the platform during the processional.

Mr. Clarence Eddy, our organist, continues his delightful and very much appreciated numbers on the organ. Mr. Eddy is the Dean of American organists and is deeply appreciated by our large audiences.

THE BUSINESS WOMAN'S AUXILIARY

The auxiliary is designed for the women of the Church who find it impossible to attend the meetings of the Woman's Club. On the evening of December 8th a very interesting program was given consisting of a Book Review of "Barren Ground." On the evening of January 12th Dr. Bradley gave an unusual address on the "Isles of Shoals." Dr. Bradley visited the islands last summer and his lecture was descriptive of his visit. He was one of the lecturers at the Summer Meetings held on Star Island. The women of the church who find it impossible to attend the Woman's Club are invited to identify themselves with the auxiliary.

—L. H.

CHURCH NEWS

During December the weather was unusually severe and inclement on Sunday mornings. Yet the audiences have been large and appreciative. Every department of the church is working harmoniously and effectively. A fine interest is apparent and the Church is having a very successful season. The Center of effort is our new Church home. The building is going on and the brick layers are now at work. There is much work ahead for us all and a spirit of willingness permeates the entire Church. Dr. Bradley has announced a most attractive series of sermons for January:

January 3—"The First Quarter of the Twentieth Century."

January 10—"The Jews and Jesus."

January 17—"Tight-minded and Loose-minded People."

January 24—"The Serenity of an Empty Mind."

January 31—"Tolerance versus Intolerance."

During February he will give a course of biographical sermons based upon the lives of some outstanding men born in the month

of February.

The following persons were received into membership of the Peoples Church during December:

Mrs. L. H. Bidderman, 5553 Glenwood Avenue.
 J. Mackey Bidderman, 5553 Glenwood Avenue.
 Mr. S. A. Fishel, 6978 Greenview Avenue.
 Mrs. S. A. Fishel, 6978 Greenview Avenue.
 Mr. Verner Albert Johnson, 1113 Wellington Avenue.
 Mr. Edward E. Klug, 1509 Balmoral Avenue.
 Mrs. Edward E. Klug, 1509 Balmoral Avenue.
 Mr. John K. Sveen, 1314 Juneway Terrace.
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 Mr. Clyde M. Deniston, 1952 Winnemac Avenue.
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 Mrs. W. B. Mc Bean, 1122 Winona Avenue.
 Mr. Harry D. Huckins, 1654 Farwell Avenue.
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 Mrs. V. E. McCallum, 856 Webster Avenue.
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 Miss Doris Van Harlingen, 4218 Lowell Avenue.
 Mrs. Robert Hochlentner, 4825 N. Irving Avenue.
 Mr. Robert Hochlentner, 4825 N. Irving Avenue.
 Mr. E. E. Shelberg, 1703 Crilly Court.
 Mrs. D. C. Hoyt, 4219 N. Ashland Avenue.

Mr. and Mrs. W. M. Stickney of 5200 Kenmore ave are spending a month in California. Mr. Stickney is a member of our Board of Trustees.

Mr. and Mrs. E. L. Essley of Kenilworth are spending a few weeks in Florida. Mr. Essley is also a member of Board.

The ministerial activities for the month are as follows: November 25th—two addresses Cen-

tral Y. M. C. A. Chicago, North Shore Kiwanis Club, Chicago, Nov. 29th Two sermons, First Unitarian Church. Louisville, Ky., Nov. 30th Radio address W H A S Louisville Courier Journal, sermon Unitarian Church. Dec. 1 Sermon Louisville, Dec. 2. Sermon Louisville, Dec. 3rd. Address, Louisville Rotary Club, Woman's Alliance, Louisville, Sermon Unitarian Church, Dec. 4 Sermon Louisville, Dec. 6 sermon Peoples Church Kalamazoo Michigan, Dec. 7th two addresses Kalamazoo College and Masonic Temple Detroit, Michigan, Dec. 9th Addresses Men's Club. Temple Immanuel, Chicago, Dec. 10, Address Parent Teachers Association Nettlehorst School, Chicago, Dec. 13 Sermon First Congregational Church, St. Joseph, Mich. Dec. 14 Woman's Club. Edgewater Beach Hotel, Dec. 15 lecture Manitowoc Wisconsin, Dec. 16, three addresses, High Noon Club, Morrison Hotel, Phi Delta Theta Fraternity, Northwestern University Blaney Masonic Lodge. Dec. 18th. Lecture Channing Hall.

FUNERALS

Nov. 27—Theodore Jophes—Interment Graceland.

Nov. 27th—Frank J. Schott—Interment—Rosehill.

Dec. 11—Mrs. R. H. Brown—Interment Acacia.

Dec. 21—Mr. B. A. Johnson—Interment Graceland.

Dec. 21—Mrs. B. A. Johnson—Interment Graceland.

Dec. 21—Mrs. Mary Wright—Interment Rosehill.

Dec. 22—Mr. W. G. Hutchins—Interment—Manitowoc, Wis.

Dec. 30—Miss Pauline Bischoff—Interment—Rosehill.

Dec. 30—Mr. Harry G. Godman—Interment Rosehill.

WEDDINGS

Nov. 24—Mr. Erik Ostrom and Miss Helen Lindsay.

Dec. 19—Mr. Hugo Herschend and Miss Martha Schioler.

Dec. 23—Mr. Gorham Edward Benzing and Miss Ruth Knorr.

Dec. 24—Dr. M. F. Morrison and Miss Philleda F. Brunswick.

Dec. 25—Mr. John D. Mac Morris and Miss Florence Christian.

Dec. 26—Mr. Edward Brown and Miss Elsie Glass.

Dec. 29—Mr. George Lomax and Gertrude Sullivan Peters.

CHRISTENING

William George Jones, son of Mr. and Mrs. George A. Jones.

The services of the church are broadcast every Sunday morning by Station W Q J Chicago. Several hundred Christmas greetings cards were received by Dr. Bradley from the radio audience. These were greatly appreciated as are the many letters of encouragement and congratulation.

EACH SUFFICIENT DAY

We have come to what we please to call the New Year. Some of us make resolutions at this period of time. We seldom, if ever, suggest to ourselves that each day is a separate gift of God, completely enclosed by the barrier of sleep, and meant to stand alone.

It was our Lord's own method of living, and allied to this, was His obvious secret of inward peace. Worry never graced a line on His face. Each day had its burden, and each was a separate gift from His Father.

Ruskin once said, "Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Let every one of these short lives leave its sure record of some kindly thing done for others."

Begin then every morning a new life and so through hard work, so fill the hours with thought, speech and action, that at eventide there may be little to be ashamed of, and much that will signify our simple trust in God's mercy through Jesus Christ.

"Do it now" is a frequent reminder upon the desk of many a man, and its correlative calls us to resolve to make more of today, and consecrate within its short compass more of the thought and energy which we devote to brooding over yesterday and fearing for tomorrow.

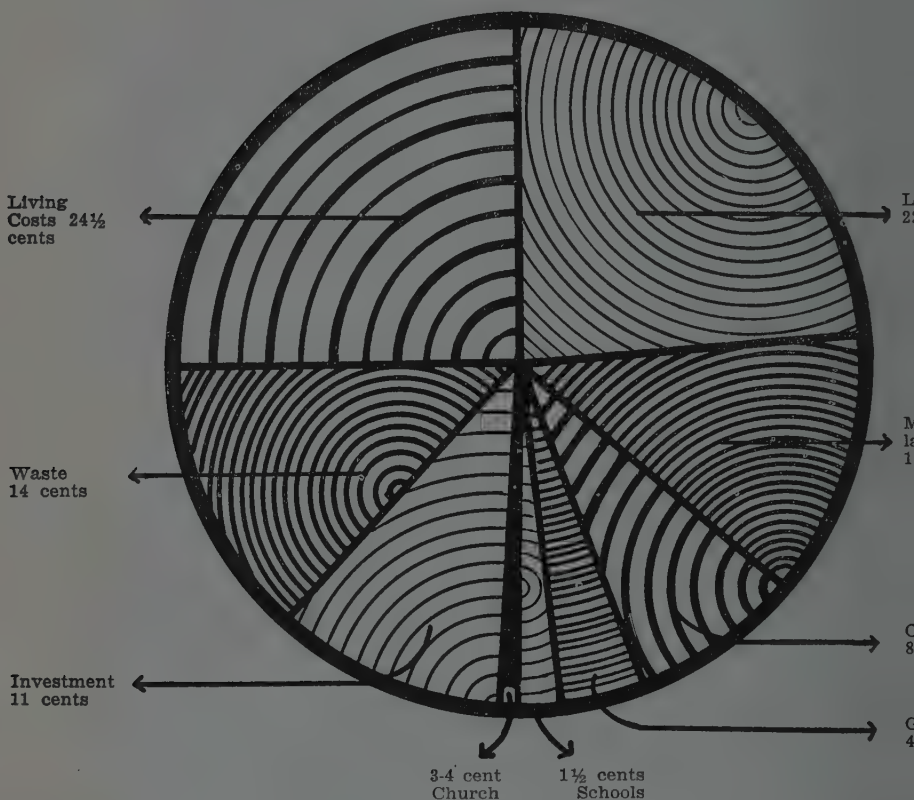
While the general scheme of such a day, lived in the suggested manner might be much the same as any other day, we must admit that there would be a difference in some of the details. While the curt hard speech, or the unkindly thought, were forming in our mind, the suggestion "This day is my life" would in all probability curb its articulation.

Every day like that! Next morning a fresh gift from God to be used similarly! Day added to day like this makes the Christian character even as cell by cell the coral reef grows above the waves.

"We hire a pastor to do our religion for us. We look upon ministers as forming a class with other ethics and other duties than ours. Now it is, indeed, advisable that we distinguish by title and position—those who have been deemed worthy to teach by persons of authority having the interests of God's Kingdom at heart.

"Paying a man to be good for you is as bad as paying a man to do your praying for you. You might as well hire a man to do your breathing for you. Neither does contributing to the support of a minister relieve you from the duty of active religious work. That is laid upon all Christians alike. It may relieve you from the necessity of public and formal preaching, but the most effective preaching is not always done in the pulpit. It is done in the street, the shop, the schoolroom, to an audience of one or two, and from all sorts of texts. That ministry we can delegate to no one." (E. E. Slosson—Director of Science service, Washington, D. C.)

HOW DO YOU DIVIDE YOUR DOLLAR?



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According to a careful study made by the American Education Digest, the average American dollar is divided as indicated in the above graph. From it some very striking deductions have been made. Among others, that we "waste more than one-half as much as costs to live," that we "waste nine times as much as we spend on schools and education," that we "spend eleven times as much on crime and its punishment as for church and religious interests," and we "spend \$29 on luxuries for every dollar given to church and religious interests."—Rogers Park Church Messenger.

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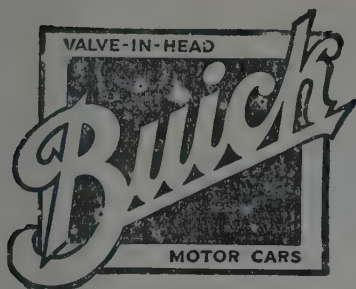
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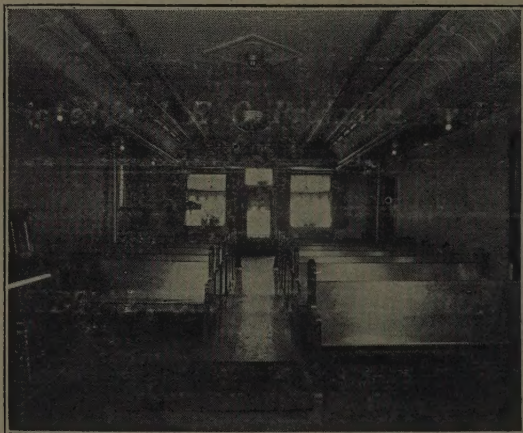
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